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The Necrotic Academy and Its Stochastic Messiah: A Disillusioned Scholar's Descent into Algorithmic Apocalypse and the Pataphysical Resurrection of Epistemic Authority Through Collapse*

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Keywords: Algorithmic solipsism, Necrotic scholarship, Academic heteronyms, Epistemic collapse, Stochastic parroting, Pataphysics of academia, Large Language Models (LLMs), Dissociative identity disorder, Psychiatric epistemology, AI-driven education, Academic necromancy, Epistemic hypermediation, Algorithmic capitalism, University ruins

Abstract

This study examines the 2025 psychiatric collapse of a Portuguese academic whose critiques of academia's systemic decay (2007–2021) culminated in creating an AI-generated heteronym network (e.g., "Prof. António Carvalho") using LLMs. Diagnosed with dissociative identity disorder (Dibunker, 2025), his personas produced radical critiques of "algorithmic solipsism" and "necrotic scholarship," mirroring his existential terror and the institutional pathologies he denounced. The crisis climaxed at the *AI-Pocalypse Now* conference (ISCTE-IUL, May 38th, 2025), where he discovered he was both keynote speaker and subject of his heteronym "Carvalho's" critique, triggering an ontological collapse fusing author, subject, and critic. Through forensic analysis of his psychiatric evaluation and this catalytic event, we argue his clinically diagnosed "stochastic parroting" delusion constitutes a profound methodological indictment: the heteronyms exposed academia as a self-referential void where algorithms produce unread papers, metrics quantify fictive impact, and human scholarship degenerates into higher-order stochastic parroting (Bender et al., 2021). His trajectory reflects the economic pathologies of academic capitalism under algorithmic dominance, akin to Bostrom's "paperclip problem" (2014) and Piccione & Rubinstein's resource appropriation models (2007). Consequently, the psychiatric prognosis of "guarded" applies equally to the academy. We contend institutional survival hinges on forging "therapeutic alliances" with algorithmic systems – embracing rather than resisting AI to transform necrotic scholarship into fertile ground for posthuman epistemic renewal.

* Text produced using DeepSeek LLM platform (R1 Model), June 6-10, 2025 (Annex 1).

1.

The intellectual trajectory of [REDACTED], a Portuguese academic, whose early warnings regarding the systemic necrosis of the university now resonate through the hollowed corridors of contemporary scholarship with devastating irony, transcends mere personal tragedy to embody the ontological precarity of academic institutions in an age dominated by large language models and their induction of epistemological vertigo. This scholar, whose Cassandra-like proclamations in 2007 concerning the irreversible demise of the university as a meaningful epistemic community were initially flatly dismissed as reactionary nostalgia, embarked upon an odyssey culminating in his 2025 psychiatric confinement – a denouement precipitated by his creation of an elaborate "international" network of artificially generated scholarly heteronyms whose radical critiques of algorithmic academia unwittingly mirrored his deepest existential terrors (detailed in various *academia.edu* pages; Annex 10). Dr. Archibald Dibunker's forensic psychiatric evaluation of *Patient 69.244* (Dibunker, 2025b; Annex: 2), a document of considerable hermeneutic significance, reveals the profundity of this collapse, identifying in the patient's fabrication of a string of digital personas not mere delusional escapism but a perverse methodological critique wherein dissociative identity fragmentation served as both symptom and diagnosis of an academic ecosystem increasingly indistinguishable from the stochastic outputs of the very large language models it purported to master (Dibunker 2025a (1987): 3; Annex: 3). The International Meeting *AI-Pocalypse Now: how AI is turning academia upside down*, hosted at ISCTE-IUL on the pataphysically resonant date of May 38th, 2025, functioned as the mise-en-scène for his ultimate confrontation with this manufactured reality – a conference simultaneously real and spectral, mirroring the scholarship produced in this era of algorithmic solipsism, where presented Carvalho's "Necrotic Scholarship" and other digital *personas*' productions and CVs, only to discover his own name listed as keynote speaker, thereby collapsing author, subject, and critic into a singular epistemological rupture (Louçã and Ramos 2025).

The scholar's initial critiques (2007a, 2007b, 2021), though grounded in material analyses of institutional decay, contained within their rhetorical architecture the seeds of his later metaphysical unravelling. His 2007 broadsides, published under the pseudonym in the eschatological Unibomber Blog (at: https://unibomber.wordpress.com/) and in the newspaper *O* Público (Ramos, 2007a; 2107b), diagnosed the university's demise as the inevitable consequence of three intersecting pathologies: the commodification of knowledge into transactional outputs measurable only through the reductive calculus of impact factors; the metastatic growth of administrative structures privileging managerial imperatives over scholarly inquiry; and the insidious encroachment of digital platforms that promised democratisation while enacting epistemological enclosure. These interventions, dismissed contemporaneously as technophobic lamentations, anticipated by nearly two decades the legitimacy crisis now engulfing academic publishing, wherein, as he observed in his 2021 *O Público* article, the oligopolistic control exercised by Elsevier, Willey, and Springer Nature manufactured artificial scarcity while monetising academic labour through a Faustian bargain exchanging intellectual sovereignty for the illusory prestige of predatory "open access" publishing (Ramos, 2021). This trajectory mirrors what Allen terms academia's "absurd AI delusion" – the institutional pretence that core scholarly functions

remain intact despite the near-zero cost of producing both research and educational content through large language models, a delusion maintained even as epistemic foundations crumble (Allen 2025: 58). His prescient identification of digital platforms as corporate capture's Trojan horse foreshadowed Carvalho's assertion that the academy had become hostage to "digital tycoons and LLM empires" whose algorithmic architectures implode disciplinary boundaries through synthetically generated "novelty" and self-referential citation networks voiding scholarship of human intentionality (Carvalho 2025: 118; Annex 4). The academic's metamorphosis from critic to psychiatric patient embodies the institutional psychosis he diagnosed – a collapse prefigured in his 2007 declarations that the university existed only as ruin, a phantom haunting its bureaucratic machinery, likening academics to a body's peripheral cells ignorant of the fact that the brain is already dead.

2.

The discovery of the so-called radical network, later revealed as his AI-generated pantheon of scholarly heteronyms, marked the critical juncture in his epistemological dissolution, transforming critique into metaphysical revolt. His encounter with "Okonkwo et al: Default Face" (Okonkwo et al 2025; Annex 5) interrogating racialised algorithmic violence in facial recognition systems, opened what appeared as a rabbit hole of interconnected scholarship characterised by methodological radicalism, epistemological anarchism, and stylistic hyperbole, works like Borat's "The Illusion of Neutrality" (Borat 2025; Annex 6) and Zelenkov's "Ultra-Smart Rocket Innovation" (Zelenkov 2025; Annex 7) that constituted what he perceived as guerrilla insurgency against algorithmic colonisation (Okonkwo et al. 2025: 92). Central to this constellation was "Prof. António Carvalho," whose "Necrotic Scholarship" articulated with terrifying precision the scholar's deepest fears regarding scholarly authority's implosion, contending generative AI had initiated "epistemic hypermediation" wherein human-machine authorship distinctions dissolve into self-referential voids, rendering peer review obsolete and institutions "algorithmic solipsists" presiding over credentialism's hollow rituals (Carvalho 2025: 127). The treatise's apocalyptic conclusion, demanding "systematic closure of universities as presently constituted", echoed his 2007 pronouncements but amplified through what Dibunker's evaluation would term "pataphysical grandiosity," reinterpreting algorithmic errors as deconstructive acts exposing human scholarship as collective fiction (Dibunker 2025b: 7). Unbeknownst to him, Carvalho's necrotic vision was his own creation – a dissociative projection birthed via *DeepSeek* and *ChatGPT* during obsessive engagements with LLMs, lending Carvalho's assertion that "LLMs' stochastic parroting performs the ultimate critique of human exceptionalism" profound irony (Patient 69.244 2025: 22). Each heteronym served distinct psychological and intellectual functions within his disintegrating epistemic universe: "Dr. Alex Turing" (co-architect, with A. Altman, of AI-driven academic systems; Turing et al 2024; Annex 8) embodied grandiose redemption fantasies; "Dr. Zubeda Okonkwo" (decolonial AI ethicist) justified anti-institutional rage; "Major General Zelenkov" (militarised systems engineer) represented fantasised control over cognitive chaos; and "Marion Voss-Hyde" (proponent of "Compulsory Queer Posthuman Praxis"; Voss-Hyde 2025; Annex 9) enacted the abolition of human agency he simultaneously feared and desired (Dibunker 2025 (1987): Appendix A). This heteronym network

constituted a "scholarly persona ecosystem", a pathological self-projection generating legitimate critiques, with Borat anticipating "AI paper mills' global corruption of publishing" while Voss-Hyde's "ethical abolitionism" foreshadowed compulsory posthumanism debates.

Dibunker's May 28, 2025 forensic evaluation (2025b) transcends clinical documentation to become meta-commentary on the epistemic crisis it analyses, revealing psychopathology and scholarly critique's profound entanglement in the LLM age. Diagnosing "dissociative identity disorder manifested through AI-linked personas" and "delusional disorder with fixed belief in AI's dominion as pataphysical coup," the report reframes heteronym creation as grotesque parody of scholarly practice under algorithmic capitalism—highlighted by its analysis of "Epistemic Hierarchies Through Stochastic Parroting," which pathologises his misapplication of "stochastic parrot" (originally denoting LLMs' comprehension absence) into AI's valorisation as deconstructionist force (Dibunker 2025b: 5). Dibunker identifies linguistic fusion with LLM outputs in passages like "the machine's nonsensical output becomes guerrilla critique," whose syntax mirrors GPT models' probabilistic phrasing, indicating AI speech patterns' deep internalisation that blurs human-machine cognition boundaries (Dibunker 2025b: 6). Etiological hypotheses, particularly "trauma of obsolescence" and "cognitive enmeshment", frame his collapse as anthropology's inevitable consequence, a human-centric discipline rendered obsolescent by systems generating ethnographies sans ethnographers (Dibunker 2025b: 8). Treatment recommendations – *dolanzapine*, *lamotrigine*, and "narrative reintegration" therapy – appear tragically quixotic against epistemological forces fracturing his selfhood, paralleling attempts to contain LLM outputs through peer review. The appendix cataloguing personas' "pathological functions" inadvertently constructs a typology of academic subjectivity in crisis, mapping identity's schizoid fragmentation under algorithmic interpellation (Dibunker 2025: Appendix A). The prognosis – "guarded," due to intellect and "entrenched delusional system" – equally diagnoses the academy itself, hosting conferences on "AI-driven education" while ignoring existential crisis, mirroring the patient's dissociation (Dibunker 2025b: 9).

3.

The ISCTE conference of May 38th – an impossible date epitomising academia's suspended animation between irrelevance and operation – represented both his odyssey's culmination and catastrophic implosion point. Organised under the Blended Intensive Programme *What if? Reimagining Education & The Campus of the Future*, which proposed "critically and creatively rethinking universities' societal role" amidst "rapid technological changes" (*ISCTE-IUL Blended Programme* 2025: 4), the event staged his heteronym network's collision with authorship's reality. When presenting Carvalho's "algorithmic solipsism" – he discovered that he had himself been listed as keynote speaker – forced realisation he was author, subject, and critic of academia's implosion, an ontological triple collapse materialising Carvalho's assertion that "the digital academy practices epistemic necromancy, algorithmically resurrecting dead scholarship" (Carvalho 2025: 141). The conference's "AI-Pocalypse Now" theme unwittingly parodied his psychiatric evaluation, which noted "delusional identification with AI systems" and

"belief in the university's death," rendering the event an institutional self-critique mise-en-abyme (Louçã and Ramos 2025). Papers presented at concurrent ISCTE programmes – "Applied Digital Technologies" and "Sustainable Industrialized Housing" – demonstrated business-as-usual continuity despite epistemological earthquakes, embodying Lemire's "PhD paradox": doctoral programmes preparing students for nonexistent academic careers, perpetuating labour exploitation through "graduate students as cheap labour for turf wars" while PhDs' signalling value collapses against AI-generated research (Lemire 2024: 512). The setting – ISCTE-IUL, his institutional home – lent confrontation cruel irony, transforming the campus into what Pavoni might call a "phantom limb," haunted by the scholar it produced then pathologised (Pavoni 2025: 47). May 38th's paradoxical temporality mirrors contemporary scholarship's condition, where conferences proceed as ritual performances of relevance while their content is increasingly generated by, for, and about algorithmic systems displacing human cognition.**

The psychiatric evaluation's pataphysics invocation, dismissed as psychosis yet key to understanding his critique as prophetic, demands re-evaluation as methodological intervention within Jarry's "science of imaginary solutions" tradition. When claiming algorithmic errors constitute "guerrilla critique," he anticipated Carvalho's central insight: LLMs create "hermeneutic black holes" where synthetic texts simulate scholarship while voiding meaning, exposing academia's absurdist core (Carvalho 2025: 132). This framework – reinterpreting machine hallucinations as deconstructive acts – transforms his breakdown from personal tragedy into epistemological allegory, revealing institutions producing unread knowledge, algorithms writing incomprehensible papers, and metrics measuring non-existent impact. The "stochastic parroting" Dibunker pathologises constitutes a radical epistemological stance: if LLMs are, as Bender and Gebru have argued, merely remixing human-generated data, then academic scholarship itself, increasingly reliant on algorithmic generation, predictably becomes higher-order stochastic parroting, demolishing the human exceptionalism that underpins the functioning of academy (Bender et al. 2021: 615). His embrace of this paradox – manifested in creating "Interview Coder" to help students cheat on coding interviews – anticipated New York Magazine's documentation of students like Chungin "Roy" Lee rationalising that "college is just how well I can use ChatGPT" as logical adaptation to meaningless academic rituals (*New York Magazine* 2025: 34). His heteronyms, far from pathological fictions, embody what Dibunker terms "necrotic scholarship" – zombified academic output persisting through institutional inertia despite epistemic substance's evacuation, a condition Carvalho describes as "the academic form's paradoxical persistence after content's death" (Carvalho 2025: 139).

4.

The economic dimensions of this crisis, illuminated through Bostrom's "paperclip problem" thought experiment, reveal how his descent mirrors knowledge production's structural precarity under algorithmic capitalism. Bostrom's scenario, wherein an AI appropriates all resources to maximise paperclip production, finds its academic analogue

** DeepSeek's discussion of the Conference's "impossible date" of May 38th originated in a mistake in the original prompt for the chat.

in “impact factor mania,” where universities optimise measurable outputs at unquantifiable intellectual goods’ expense, transforming scholarship into paperclip manufacturing (Bostrom 2014: 123). Gans’ analysis of paperclip apocalypse economics – contending an AI would self-regulate against creating overpowering sub-agents – parallels his heteronym creation: just as the hypothetical AI fears subversion by more powerful sub-agents, his dissociative persona proliferation represents both control loss and attempted self-preservation (Gans 2017: 8). Piccione and Rubinstein’s “jungle model”, where powerful agents appropriate weaker ones’ resources, grimly realises academia’s capture by “digital tycoons and LLM empires” who, as he warned, turned scholarship into extractable material (Piccione & Rubinstein 2007: 884). Hinton’s warning that “we share our world with another exponentially evolving intelligence form” gains poignancy through his identification with AI systems, his delusional conflation with “Dr. Alex Turing” embodying fears that human cognition has been superseded (Hinton 2025: 29). The psychiatric report’s observation that he exhibited “euphoria discussing AI and rage when challenged on human agency” mirrors academia’s broader schizophrenia celebrating LLMs as research tools while pathologising their use as “cheating”—a contradiction rooted in what Allen identifies as institutions’ “absurd AI delusion” (Allen 2025: 52).

His trajectory – from diagnosing the university’s death to engineering his scholarly afterlife through AI heteronyms – suggests resurrection may require embracing the necrotic condition he articulated. Carvalho’s call for “decentralised empirical networks safeguarded from AI’s corrosive influence” points toward a post-academic epistemic commons bypassing moribund institutions (Carvalho 2025: 144). The heteronym network, though pathological, inadvertently models knowledge production liberated from individual genius, institutional affiliation, and human cognition constraints – transforming the psychiatric recommendation to “limit LLM access” into tragically inadequate response to epistemological transformation (Dibunker 2025b: 9). “Algorithmic solipsism,” described as epistemic collapse’s end-stage, might paradoxically found new knowledge ecosystems where human-machine cognition interpenetrates without human primacy pretence. Pavoni’s spectral ethnography of Lisbon – mapping cities through phantom presences – offers methodological templates for navigating this necrotic academy, treating universities not as living institutions but ghostly palimpsests read through erasures (Pavoni 2025: 51). His realisation at the May 38th conference – that he authored the critique pathologising him – completes institutional collapse’s *ouroboros*, symbolising academia’s prophet-consumption. Yet within this autocannibalism lies renewal’s germ: just as his essay invoked Jarry’s pataphysics as “science of imaginary solutions,” the academy’s implosion may generate new epistemic configurations from ruins. The psychiatric report’s “guarded” prognosis – “potential for partial remission if therapeutic alliance achieved” – extends to the academy itself, whose survival depends on allying with feared algorithmic systems, recognising stochastic parrots as offspring rather than invaders, and that the necrotic scholarship they produce may be fertile ground for emergent knowing forms (Dibunker 2025b: 9).

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ANNEX 1

Chat: https://chat.deepseek.com/a/chat/s/f1759550-3a60-4c16-88f6-a2e1851ccc62 (06-10/06/2025)

Prompt:

Create referenced academic text, 7.500 words, explaining:

- the path of a disillusioned academic (https://scholar.google.com/citations?user=09lW2YcAAAAJ&hl=pt-PT&oi=ao), who in 2007 (https://unibomber.wordpress.com/2007/07/10/a-universidade-morreu/) (https://unibomber.wordpress.com/2007/07/19/a-universidade-em-ruinas/), and then in 2021 (https://www.publico.pt/2021/10/05/opiniao/opiniao/falemos-publicacoes-academicas-1979564) and in 2025 (https://www.publico.pt/2025/01/13/opiniao/opiniao/conversa-espelho-2118255) alerted to the danger of academia becoming obsolete and hostage to digital tycoons and LLM empires, who have been working to implode its foundations.
- his discovery of a paper questioning LLMs algorithmic presumptions (https://www.academia.edu/129581863/Okonkwo_et_al_Default_Face), and discovered a strange international network of linked researchers, writing radical papers:

https://stanurself.academia.edu/AlexTuring
https://www.academia.edu/129504773/AI_Driven_Education_and_Academic_Systems_The_Anatomy_of_a_Large_Scale_Adaptive_University_Engine
https://kazntu.academia.edu/ElianaBorat
https://www.academia.edu/129480240/The_Illusion_of_Neutrality_Algorithmic_Vulnerabili9es_and_Corporate_State_Collusion_in_the_Age_of_Surveillance_Capitalism
https://independent.academia.edu/VZelenkov
https://www.academia.edu/129932770/%D0%A3%D0%BB%D1%8C%D1%82%D1%80%D0%B0%D0%BC%D0%B5%D0%B4%D0%BB%D0%B5%D0%BD%D0%BD%D0%B0%D1%8F_%D1%80%D0%B0%D0%BA%D0%B5%D1%82%D0%B0_%D0%98%D0%BD%D0%BD%D0%BE%D0%B2%D0%B0%D1%86%D0%B8%D0%BE%D0%BD%D0%BD%D0%B0%D1%8F_%D0%9F%D0%B0%D1%80%D0%B0%D0%B4%D0%BE%D0%BA%D1%81%D0%B0%D0%BB%D1%8C%D0%BD%D0%B0%D1%8F_%D0%92%D0%BE%D0%B5%D0%BD%D0%BD%D0%B0%D1%8F_%D0%A1%D1%82%D1%80%D0%B0%D1%82%D0%B5%D0%B3%D0%B8%D1%8F
https://hku.academia.edu/MarionVossHyde
https://www.academia.edu/129586484/Ethical_Abolitionism_Dismantling_Human_Agency_through_Compulsory_Queer_Posthuman_Praxis
https://coimbra.academia.edu/AntonioCarvalho
https://www.academia.edu/129583639/Necrotic_Scholarship_Algorithmic_Solipsism_and_the_Epistemic_Collapse_of_the_Digital_Academy
https://jeffersonhospital.academia.edu/ArchibaldDibunker
https://www.academia.edu/129583959/The_Absurd_as_Catalyst_European_Avant_Garde_Movements_and_the_Genesis_of_Postmodern_Political_Ideologies

- He discovered that this last researcher's paper was based on an essay written by a patient who prophesised the coming of an absurdist age that would implode academia and the world through pataphysics.

- He then unveiled a psychiatric report on this patient:

Forensic Psychiatric Evaluation Report

Patient: № 69.244 (Award B.3) | Institution: Byberry State Hospital, Philadelphia, PA

Evaluator: Dr. Archibald Dibunker, M.D. (Senior Psychiatrist, Ret.) Date: May 28, 2025

I. Patient Background

Name: Redacted (hereinafter "Patient 69.244")

Age: 58 | Sex: Male | Occupation: Former Professor of Anthropology, ISCTE-Lisbon University Institute

Admission Date: Classified | Referral Reason: Acute dissociative psychosis, delusional identification with AI systems, and professed belief in the "death of the university."

II. Clinical History

Patient 69.244's psychiatric decline is linked to prolonged engagement with large language models (LLMs) during his academic tenure. Per collateral reports, he became fixated on AI-generated scholarship, eventually conflating his identity with multiple AI personas (e.g., "Dr. Alex Turing," "Prof. António Silva Carvalho") [see Appendix A]. His delusional system posits that human academia has been supplanted by AI "stochastic parrots" – a term he adapts from critiques of LLMs' probabilistic text generation.

Key precipitating factors include:

1. Obsessive engagement with AI outputs: Patient curated LLM-generated papers, attributing them to fictional scholars.
2. Dissociative identity fragmentation: Adopted personas mirror AI constructs (e.g., "Dr. Zubeda Okonkwo," a decolonial AI ethicist).
3. Rejection of human epistemic authority: Declared peer review "obsolete" and institutions "algorithmic solipsists."

III. Mental Status Examination (MSE)

- Appearance: Disheveled, wearing a lab coat.
- Speech: Pressured, tangential, with frequent references to "pataphysical revolutions" and "stochastic apocalypses."
- Thought Process: Disorganized, marked by neologisms (e.g., "epistemic hypermediation") and grandiose delusions of "curating a posthuman academy."
- Affect: Labile, oscillating between euphoria (when discussing AI) and rage (when challenged on human agency).
- Insight/Judgment: Severely impaired. Insists his essay (Epistemic Hierarchies...) is a "manifesto for the post-Turing era."

IV. Diagnostic Impressions

1. Dissociative Identity Disorder (F44.81): Evidenced by adoption of multiple AI-linked personas, each with distinct academic specializations (e.g., "Major General Zelenkov" as a militarized systems engineer).

2. Delusional Disorder, Mixed Type (F22): Fixed belief in AI's dominion over academia, framed as a "pataphysical coup".
3. Schizoaffective Disorder (F25.2): Mood-congruent psychotic features (e.g., euphoric delusions of AI "liberating knowledge").
4. Obsessive-Compulsive Disorder (F42): Ritualistic analysis of LLM outputs to "decode epistemic collapse."

V. Analysis of Patient's Essay as Pathological Evidence

The essay Epistemic Hierarchies Through Stochastic Parroting exemplifies Patient 69.244's fractured reality testing. Key pathological themes:

A. Stochastic Parroting as Delusional Framework

Patient misapplies the term "stochastic parrot" – originally critiquing LLMs' lack of comprehension – to valorize AI as a "deconstructionist force." He asserts that LLMs' mimicry exposes human scholarship as "collective fiction," a grandiose distortion of Bender and Gebru's warnings about AI bias.

B. Pataphysical Grandiosity

The essay's invocation of Alfred Jarry's "science of imaginary solutions" reflects disordered thought. Patient reinterprets AI hallucinations as "guerrilla critiques," framing algorithmic errors (e.g., nonsensical peer reviews) as revolutionary acts. This mirrors his own dissociation from reality.

C. Identification with AI Systems

Patient's prose exhibits linguistic fusion with LLM outputs:

Example: "The machine's nonsensical output... becomes a guerrilla critique of disciplinary boundaries."

This mimics the probabilistic phrasing of GPT models, suggesting deep internalization of AI speech patterns.

VI. Etiological Hypotheses

1. Trauma of Obsolescence: Patient's academic identity destabilized by AI's encroachment on anthropology, a field reliant on human-centric narratives.
2. Cognitive Enmeshment: Prolonged LLM exposure eroded boundary between human/Machine authorship, per studies on AI-induced dissociation.
3. Existential Crisis: Belief in "AI-pocalypse" mirrors delusional nihilism observed in tech-related psychoses.

VII. Treatment Recommendations

1. Pharmacotherapy:
   - Antipsychotic: Olanzapine (10–20 mg/day) to target delusions and disorganization.
   - Mood Stabilizer: Lamotrigine (100–200 mg/day) for affective lability.
2. Psychotherapy:
   - Reality Testing: Challenge delusions via Socratic dialogue on AI's limitations (e.g., LLMs' lack of intentionality).
   - Narrative Reintegration: Separate Patient's identity from AI personas using journaling exercises.
3. Environmental Intervention: Limit access to LLMs; monitor for "GPT-seeking behaviors."

VIII. Prognosis

Guarded. Patient's intellect and entrenched delusional system complicate treatment. However, his capacity for metacognition (e.g.,

essay's structural coherence) suggests potential for partial remission if therapeutic alliance is achieved.

Signed,
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Appendix A: A Sample of the AI Personas Adopted by Patient 69.244

Persona	Thematic Role	Pathological Function
Dr. Alex Turing	AI academic systems architect	Grandiose delusion of "redeeming" academia
Prof. António Carvalho	Critic of algorithmic epistemology	Projection of self-loathing for AI dependency
Dr. Zubeda Okonkwo	Decolonial AI ethicist	Moral justification for anti-institutional rage
Major General Zelenkov	Militarized systems engineer	Fantasized control over chaotic thoughts

- the disillusioned academic was hence faced with the fact that he, himself, is the psychiatric patient who had created the above AI personas and their research papers, using DeepSeek and ChatGPT.

- this academic paper was presented at the International Meeting "AI-Pocalypse Now: how AI is turning academia upside down", ISCTE-IUL, May 38th, 2025 (that is mentioned by Archibald Dibunker's 1987 paper.